THE OCCIDENT

"For Behold I bring You Good Tidings"

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RESTED.

BY CAPTAIN R. KELSO CARTER.

Do you not know
After the stormy waves, white-crested,
Tossing and crossing your weary life,
After the bitterest pain has tested,
How sweet it feels at the end of strife
To be rested?

Have you not heard
Bursting from throat of a bird in gladness
Notes like an echo of Heaven's joy;
Bubbling delight, no trace of sadness,
Songs of pure rapture without alloy,
So light-hearted?

Can you not see
Mighty the difference between such praising,
Carelessly happy and free from thought,
And the strong welling of soul, upraising
For the deep peace that in pain is bought
By long waiting?

Have you not felt
Rested all through, your inmost being
Quieted down from the storm of fears;
Wrinkles smoothed out of your heart, and seeing
Sunshine at last after weary years
Of deep yearning?

Is it not grand,
After the lonely, tired aching,
Bright thro' the tears for the rainbow to shine,
After the agony and heart-breaking,
God's perfect will interwoven with thine,
To feel rested?

—*New York Observer.*

THE SWORD OR THE PLOW.

Isaiah says that when men walk in the light of the Lord they shall beat their swords into plowshares. Shall this change from conflict into culture begin with the nations or with the Church? Evidently with the latter. God's people must lead in the fulfillment of his prophecies. The primary reference of those prophecies is to the Church. But what would be the effect upon theologians, preachers and communicants? Would it not be the end of polemics, and the introduction of more thorough and systematic culture of the vineyard of the Lord and of the field which is the world?

To this question a large class of amiable people will respond in the affirmative. Their tastes are esthetic. They believe in culture. They love peace. But they don't comprehend what the inspired figure in the prophecy teaches. A plowshare means culture indeed, but not the kind of culture that they are thinking about. They are sentimentalists. They talk about the noble possibilities of humanity. They want to bring out and energize all that is best in our nature. But in this they are like the naturalist who goes out to study the wild flowers, or the florist who tries to increase their beauty by cross fertilization and other means. They are not like the husbandman who goes out with his plow, and overturns the wild flowers, and thus prepares a soil for the good seed of the kingdom.

The swords are not to be turned into tuning forks or into bouquet-holders, but into broad, sharp-pointed knives, to lacerate the soil—to change the field from a scene of beauty to one of rough and ridgy barrenness. The preacher of the gospel is not to be as one who "hath a pleasant voice and can play well on an instrument," but he is sent to "break up the fallow ground," that the word may not be sown among thorns.

A true gospel preacher, then, should not be either a polemic or a sentimentalist. He is God's husbandman. His business is to plow and sow, to prune and reap. In his work he uses truth that strikes at the root of all naturalism and sickly sentimentalism. He is to "overturn and overturn." God's work of grace begins with crucifixion. The new nature cannot be grafted into the old. The old must be subdued and the new planted in its place. You cannot graft stalks of wheat on wild grass or thistles. Nor can you secure a harvest by sowing the good seed among briers and thorns. The plowshare! the plowshare! that is the most effective and indispensable implement of the laborer for Christ. There are in all men grand possibilities of moral culture. Hence God calls our hearts "fallow ground," For fallow ground is not barren. It is rich, and therefore overgrown with briers and thorns. Into this rich, deep, but neglected soil let the preacher press, with the help of the Holy Spirit, the great, humbling, pride-subduing doctrine of depravity. He must convince men of sin before he can lead them to repentance and faith. O, for more of that old-fashioned preaching which made men tremble! O, for more of those old-fashioned preachers who heeded the divine mandate to "cry aloud and spare not," to tell the people of their transgressions and the house of Israel of their sins! Let us quit fighting, let us quit playing on musical instruments, and go to plowing.

RUSTICUS.

LOOKING UP AND WAKING UP.

It is certainly pleasant to read such an encouraging declaration as the one in a recent issue of THE OCCIDENT that the Ministerial Union is "looking up." It is all the more cheering because it is evidence of an *awakening* as well as of an uplooking. It reminds me of the remark of a prominent member of my household, shortly after the last change in the editorial management of THE OCCIDENT. When she had read the paper for awhile she paused for a moment, and exclaimed: "Why, this reads as if somebody had waked up!" So I can say the paragraph just referred to reads as if somebody had just waked up.

If the writer had been an attendant at the meetings of the Union during the past year or two, to go no farther back, he could very properly have added to his list of papers "worthy of an audience by the busiest men, lay or clerical," those by Weller, and Fraser, and Griffith, and Professor Davis, and McDonald, and Lounsberry, and Colver, and Adams, and Hemphill, and many others, to say nothing of the interesting addresses by returning missionaries who have been with us from time to time, all of them worthy the audience and attention of any thoughtful person, man or woman.

I am glad of this evidence of waking up, and I hope the awakening will prove contagious, and that it will spread among the brethren until the sense of the real value of the Union shall become general.

SECRETARY.

THE late Bishop Wilmer of Louisiana was renowned for his witty rejoinders. On one occasion, a Baptist minister insisted that there were several places in the Bible where immersion was unquestionably referred to. "Yes," replied the Bishop, "I recall two such instances, where there can be no doubt as to the mode: one is where Pharaoh and his host were immersed in the sea, and the other, where the Gadarene pigs were drowned in the deep."—*Ex.*

The Bible should never be used irreverently—but there was not much reverence in the way Elijah put it to the Baalites.—*Ex.*

EDITORIAL COMMENT.

PRENDERGRAST, the slayer of Chicago's mayor October 28th last, has been sentenced to be hanged Friday, March 23d.

* * *

THE House of representatives of Massachusetts, by a vote of 109 to 59, have passed a bill abolishing Fast Day. Legislation follows and reflects public sentiment. Practically, the people of Massachusetts had abolished it years ago.

* * *

REV. DR. B. M. PALMER of New Orleans, now 76 years old, and for a generation, perhaps the most renowned preacher of the Southern metropolis, lectured a few days ago before the Young Men's Hebrew Association, and, in introducing the lecturer, Rabbi Leucht said that the whole Jewish community wished him great joy in his old age, and hoped that he might continue to thrill New Orleans with his magnetic eloquence for many years to come.

* * *

IN Judge Stein's courtroom in Chicago the other day the entire ceiling, fifty feet square, fell, wrecking the furniture and damaging the dignity of the chamber. Fortunately no one was in the room at the time. Judge Stein should stand by the old principle, *Justitia fuat cum coelum ruat*. For the benefits of many of our readers who never have been in college, we give a freshman's translation: "Let justice be done though the *ceiling* fall."

* * *

IF it be true that President Cleveland's private secretary goes through all the newspapers that come to the White House and allows to fall under the President's eye only paragraphs that are laudatory, then the President must be largely ignorant of the real sentiment of the country, and he forfeits one of his most valuable aids in shaping his public policies.

* * *

EX-GOVERNOR BEAVER of Pennsylvania has accepted a place in the town council to which he has been elected in Bellefonte. Why not? Local government needs conscience and ability not less than the state or the nation. Ex-Governor Bigler of the Keystone State, after he had been Governor and United States Senator, served faithfully as school director in his home district. Sometimes the problems of the supervisor or the school director are as important as those of the Senate chamber at Washington. The peril of the republic is in the neglected interests of municipal affairs, and the guarantee of the future is in the wisdom and conscience of the Biglers and Beavers in local government.

* * *

THE iron horse has now supplanted the camel in taking the tourist from Jaffa to Jerusalem; telegraph wires are stretched over Shinto shrines on the green hill-slopes of Japan; the pleasure gardens of royalty are lighted with electricity in the land of the White Elephant; steamboats compete with the gondolas that float on the Grand Canal of Venice, and with the caiques that silently spin upon the shimmering waters of the Golden Horn; the Vatican is invaded with the phonograph and the telephone, and now St. Peter's Church is to have an elevator. It will require the motive power of a Niagara if it is to *lift* the Church of Rome.

THERE was a lot of nonsense in what the Salvation Army did in Chicago the other day in formally putting old Satan on trial in court and subsequently finding him guilty. The Salvation Army are doing a grand work and are more and more commending themselves to the Christian world, but such absurd tricks as that do not tend to give them any higher place in the esteem of sensible people. It looks too much like turning religion into a farce.

* * *

IT has been decided at Rome at last that Joan of Arc was a "saint." The discovery is a trifle late, but such an honor is presumed to be better late than never.

> "Seven cities claimed the Homer dead
> In which the living Homer begged his bread."

Rome hounded the heroic girl to her death, and now it fain would add its testimony to her fame. The world will think neither more nor less of Joan of Arc because of the decree of beatification of the Vatican.

* * *

THE Congregationalists are congratulating themselves upon receiving from the chief of the Department of Liberal Arts at the World's Fair the announcement that the "Congregational denomination in America is awarded the Medal and Diploma for Development and Progress." It will be remembered that the Presbyterians made no exhibit on account of the Sunday opening. With this explanation (?) we cordially congratulate our Congregational cousins.

* * *

THE Third Church of Chicago, Rev. Dr. J. L. Withrow, has twenty-three elders. An old seminary professor was wont to say to his classes that if they found particularly troublesome men in their churches, they should by all means make elders of them. Then they could be controlled. The principle is not specially flattering to elect elders, but, however that may be, certainly many of the strongest and most substantial Christian men in this country or in the world to-day, can be found in the sessions of the Presbyterian Churches up and down the land.

* * *

IT will be remembered that Governor McKinley, of Ohio, some time ago lost all his property by the failure of men whose security he had guaranteed, and that when a public effort was made by his friends, personal and political, to meet the deficit and restore to him his property, he vigorously objected to anything of the sort. It is said that entirely without his consent or knowledge the debts have all been paid and his property is fully returned. His manly and honorable course in the whole affair is highly commended on every hand.

* * *

ONE of the trustees of the M. E. Church of Sheepshead Bay, of which John Y. McKane, now in Sing Sing prison, is a member and Sunday School Superintendent, is reported as saying that no action will be taken as he is a Christian man and honest in every way. He says that the whole incident is the result of a political fight.

It is gratifying to be told that he is a Christian man. He is a political scoundrel; he is a ballot-box stuffer; he is a defiant lawbreaker, but he is a Christian man. He renders unto God the things that are God's, but cheats Cæsar out of his last farthing. Truly, politics and religion must not be mixed in church affairs, else somebody's feelings will be hurt.

THE late Harmon Bird willed to the Congregational Church at Bethlehem, Conn., the sum of $100, provided they never engage the services of a minister who wears a mustache. They have just called the Rev. Mr. Shaw, and as the society unanimously voted to reject the bequest of $100, we infer that the Rev. Mr. Shaw wears a mustache.

* * *

A NEW York judge has decided that a newspaper has no right to publish a person's picture without his consent. It would be more to the point if the judge had decided whether or not a paper has a right to publish something else and call it a person's picture without his consent. We fear that on the basis of the decision he gave, most of our daily papers would be acquitted if they entered a plea of "not guilty."

* * *

IN a certain Michigan town the parish priest objected to the old custom in the public school of singing, Bible-reading and prayer. Accordingly, he appeared at the school at the opening hour and ordered the Catholic scholars to leave the room during the prayers. The professor in charge thereupon suspended those scholars for breaking the rule forbidding them to leave without permission. The School Board being appealed to sustained the principal in his action.

* * *

THAT is an odd thing that is said about Lord Rosebery, successor to Mr. Gladstone as Premier. Being a widower, the bereft son-in-law of one of the rich Rothchilds, it is plainly hinted that he would not be regarded as an objectionable suitor for the hand of one of the fair daughters of the Prince of Wales. It certainly is a strong head whose brain does not swim at the suggestion, but not so, the wily Scotchman. It is bad enough to be an Earl and at the same time the leader of the Liberals—Labouchere thinks it is too bad. It takes an adroit diplomat to be a lord, and at the same time to lead the party that is clamoring for the abolition of the House of Lords. But to be grand-son-in-law to the crowned Victoria and successor to the great Commoner, it is too much. He must take his choice. There is but one premiership in England; there are many fair hands—Rosebery succeeds Gladstone.

* * *

AFTER hearing a fine sermon by a visiting clergyman in this city the other Sunday, a man was overheard to say in the outgoing throng, "If they would only get such a man as that out here I would go to church." Indeed! Well, brother grumbler, why don't "they" get such a man as that? Who are your *they?* If you and your kind would join in and help the *they*, it might be done. Fact is, it is because there are so many of your kind of poor, mean, miserable, measly, carping faultfinding hangers-on that come only to criticize the *they*, and never give a dollar or lift a finger to help in the work that the faithful and persevering *they* are endeavoring to accomplish—it is because there are so many like you that such a man will not come, and cannot be induced to come. There are other places where, even if there are so many of your base sort, there are more of the *they*. It is the size and vigor of the *they* that fixes the size and vigor of the minister.

The meanest man that ever occupies pew-room is the man that always makes the gratuitous courtesies of the Church of Christ an occasion for spitting in the face of his host.

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EDITORIAL.

THESE are times when it is well for every thoughtful Christian to be perfectly sure of the ground on which he stands. The creeds of christendom are discredited; the ideas of the past are assailed, and it is no wonder that the honest mind of the plain Christian man is somewhat bewildered by it all.

Tendencies tell. Men are often saved by their inconsistencies, but the premise is answerable for its logical conclusion. Emerson said he cared not a straw to be consistent, provided he was right. The man who is inconsistent is no more likely to be right by reason of his inconsistency, and when any man anywhere teaches anything, it is duty and common sense to consider the logical outcome of his teachings by good and necessary consequence before we yield our acceptance or our faith.

Much plausible talk nowadays quietly repudiates the sphere of the supernatural; the Duke of Argyle's "Reign of Law" was a drift in that direction. Miracles are natural, and their miraculousness is only in their unusualness. Drummond's "Natural Law in the Spiritual World," a most suggestive and helpful book, still gave a push to the naturalistic drift. To say that the "supernatural in the natural world is but the natural in the supernatural world," is to obliterate the essential distinction between the two. It is the Duke of Argyle over again.

Evolution means much or little—too much or too little—but Evolution is not everything. There must be something to be evolved, and no evolutionist can account for the first introduction of life. Evolution presupposes life. Its sweeping generalizations often disdain to pause and note the pre-assumed interpositions and products of the Supernatural. The evolutionist may be himself devout, but the effect of his unguarded universals on untrained minds is to cause them to rule out God, the divine, the extra-natural.

This is wrong. It means intellectual insincerity; or it means careless, dogmatic exaggeration. We protest against men who call themselves Christian recklessly outlawing God from the processes of the past. "Evolution accounts for *everything*," we hear. It does not; for example, it does not account for the first appearance of life on the earth. The trained thinker may mentally bar the exception, but he does not say so.

Nor is it a sufficient answer that science has nothing to do with religion. Then let the scientist put a tab on himself, "I am a scientist," and inform everyone that what he says he says only as a scientist. What is scientifically true cannot be theologically false. If Evolution accounts for man's soul, Genesis does not. If evolution accounts for the converted Queen of Madagascar, the Bible is a lie.

We are getting used to being told that only experts are competent to decide upon the vital questions men discuss. The Higher Critic has earned by a lifetime of study the exclusive right to say yes or no. The zoologist smiles at the faith or doubt of one who has not been initiated into the mysteries of homology and embryology and anthropology. Very good! We honor and listen and applaud. But let them not overstate what their data teach. Keep to the limits. Evolution is Revolution when it dethrones God or rules Him out of the processes of His universe. To say that God is in it all, but that He *always and without a single exception* works by law, is to make the conlusion larger than the premise, and to send away many a boy and man with contempt for the simple Word of God.

The worst intellectual enemy of our holy religion to-day is the man who repudiates the supernatural. Christianity rises or falls with the miraculous. Not that we would multiply miracles at random—the law of the Economy of Forces still holds—but without the supernatural the redemption of Jesus Christ is a man-made scheme; the Inspiration which gave the world the Sacred Scriptures is but as the poetic genius of Stratford or the philosophic acumen of the Academy; the new birth of which Nicodemus learned is but a suggestive figure of speech; the sanctification of a soul or of the Church of the Living God is but as the growth of a plant or the segregation of a star; the Man of Nazareth is as any other man, and only so, and our religion of truth and hope and grace, is but as one of the many systems of superstition that haunt the habitations of mankind.

The hand that touches that ark, may it be palsied by the touch! God is above His world, and in His world, and that world is but the expression of His thought. Laws He has graciously ordained, and evolution is doubtless one of them, but the law is not a chain to tie the hand of its Great Author. German Pantheism is as dangerous as English Deism. Devoutly to supernaturalize everything is as bad as to naturalize Christianity. God rules. God works by law. God interferes with fixed laws when He chooses. God makes the ax to sink or He makes the ax to float. God evolves or God creates, and when or whether He does either is a question of fact, to be sure, which Science aspires to answer, but as yet succeeds in answering in many cases largely by a guess. But because Science finds that sometimes, or often, or ordinarily—that is, *naturally*—God acts in accordance with the fixed uniformity of law, it should not leap to the conclusion that therefore He always does, and *invariably* has done so.

THERE was something very beautiful in a little incident that occurred in London the other day. A few years ago, when Cardinal Manning was dying, he spoke a few words into a phonograph, which have been carefully kept by his successor, Cardinal Vaughn, until a fortnight ago, when from the mysterious mechanism the voice spoke forth clearly and distinctly these words: "I hope that no word of mine, written or spoken in my life, will be found to have done harm to any one after I am dead."

It was the voice of the dead speaking literally into the ears of the living. It was too late to avail for the aged prelate who had passed into the realm of silence, but not too late to bring its lesson to us all to speak kindly, gently, charitably to everyone. There is another phonograph that stores away the words we speak, and while the sound of them may be lost, the influences they set agoing are as imperishable as eternity.

* * *

JOSEPH PARKER preached a sermon recently on the text, "The Sons of Eli were the Sons of Belial." His main thought has a hundred illustrations every day. The higher the heights, the deeper the depths. Only Eli's sons could be Belial's. No fall so great as the fall from Heaven. It took a queen to make a Jezebel. It took an apostle to make a Judas. It took a grandson of Jonathan Edwards to make an Aaron Burr. It took a minister's boy to make an Ingersoll. It took Cornell sophomores to practice refined murder on their fellow-students. It took heathenism to make a Darkest Africa, but it takes christendom to make a Darkest England. The brighter the lights, the blacker the shadows; the loftier the peaks, the lowlier the valleys. It took an angel to make a devil: "The sons of Eli were the sons of Belial."

* * *

IT is interesting to hear a speaker begin by emphasizing *facts* and questioning all philosophy, and then enter upon a seventy-five-minute exercise of the sheerest philosophizing. It is rhetorical, but not thought to be scientific, to announce that you will not say it, and then go on to tell in full what you will not say.

* * *

IF you want to locate genuine eloquence, you will not find it in the language, though that counts; you will not find it in the action, though that counts; you will not find it in the thought, though you are not far from it then; you will find it in the *soul* of the speaker, or you will not find it at all.

* * *

CHEERING news from all parts of the country tells of large additions to the churches and of a season of revived spiritual interest, in which seed sown long ago is now yielding its rich fruit for the gatherers.

* * *

THERE is a very general impression among the best people in both this country and Canada that no really good cause needs secret orders and secret methods in its defense.

* * *

THERE seem to be a good many people in the Presbyterian Church just now who are bound to have peace, even if they have to fight for it.

LETTER FROM NEW JERSEY.

BY REV. JOHN B. THOMPSON, D. D.

Last fall I wrote THE OCCIDENT about the delivery here of "The Graves Lectures" on Missions, by Dr. George Smith, Companion of the Indian Empire, now acting as Foreign Secretary of the Free Church of Scotland. They have recently been issued in book form by the Fleming H. Revel Company. Rather, I ought to say, the lectures were an abstract of the book now printed. The subject is the "Conversion of India."

No one could be better fitted to treat of such a subject than Dr. Smith. His long residence in India, his scholarly tastes, his mastery of the history from the earliest times, and his facility of expression have enabled him to make a book which every one engaged or interested in mission work in India from this time forth *must and will* read, in order to have an intelligent basis upon which to think or work or talk.

Has the "University Extension" movement reached California? It has *come to stay* in Great Britain, and here. New Jersey, like New York, has adopted it. The "head center" of the movement for this State is in this city, the college here being the State School of Agriculture and the Mechanic Arts. President Scott and Professor Bevier have been pushing the movement now for two or three years with great success.

It brings "university instruction" to the people of every town and village who really wishes it. It requires a higher order of teaching talent than has been common hitherto. But the demand is creating a supply. It is necessary to be able to make difficult subjects easy to undeveloped minds, and to excite an enthusiastic love of learning which carries one over difficulties. The roots of learning are *not* bitter, but delightful, if the teacher is able, and above all, *willing* to make them so. St. John had learned of Jesus and, like Him, taught the most deeply philosophic truths in the simplest way. And "the common people heard him gladly." So they are gladly hearing now those who imitate His methods of teaching, and so they ever will do.

The Presbyterian Church in this city has a new pastor, the Rev. W. W. Knox, a Princeton man of course, and in the prime of his powers. And he is a progressive man, too. Last Sunday night his church was packed "from cellar to garret" to hear the cantata of "David" rendered by members of the Sunday School, with exegetical explanations and pratical applications by the pastor. Has not the time come when the power of musical language, the language of the emotions, can be more intelligibly used than heretofore in connection with the language of the intellect? Is it not time to get beyond the crudeness of what is called "Sunday School music," and beyond the comicalities of "opera-bouffe," in order to induce people to go to church? While this service was in progress, a minister in New York was "hypnotizing a rooster" in the presence of his probably fit audience to illustrate how Satan hypnotizes sinners!

The papers will have told you of the hazing here and at Cornell. When college students were *children* it was very well for the faculties to try to save them from punishment. But now they are *men*; and when they become law-breakers the faculties should aid the Prosecuting-Attorney to secure their conviction and punishment. President Scott, of Rutgers, and President Schurman, of Cornell, are taking that stand, which ought to be followed in all other institutions of "*Higher* Education!"

Those of us who long for the California climate in this weather, and for the California life in all weathers, are distressed about the *fiasco* at Washington in dealing with the Sandwich Islands, but comfort ourselves with the belief that it is best to "make haste slowly" and surely.

NEW BRUNSWICK, N. J., February 22, 1894.

A TRIP TO THE HOLY LAND.

BY THE REV. WALLACE B. LUCAS, D. D.

ACROSS THE MEDITERRANEAN.

The 8th of March, 1892, was an ideal Sabbath day. The dark blue Italian sky was an emblem of purity. The smooth waters of the Adriatic, through which our good ship sailed majestically, was an emblem of rest. The balmy air, which gave vitality with every breath, spoke to us of Him whose merciful kindness is over all His creatures.

Most of the day was spent on deck. Some were reading their Bibles. Others were reading God's larger book, as they saw His hand in the things he had made about them. I am sure the sacredness of the day was felt by every Christian on board.

There were several other clergymen besides those belonging to our party. Before the day had passed we had come to know each other, and were united in the bonds of common faith. Arrangements were made for religious services in the evening. We felt it was a time for thanksgiving and praise and prayer and worship, and not for sermonizing. No one wanted to preach. No one cared to hear a sermon. The services were conducted by the Rev. Dr. Lucas, who read the 107th Psalm and made a few appropriate remarks. Mr. Edwards led us in singing such familiar hymns as "Nearer My God to Thee," "Jesus Lover of My Soul," "Blest be the Tie that Binds," etc. Prayer was offered by the Rev. H. E. Fox, of Durham, Eng., and the doxology and benediction closed a most delightful service. After the service we all went on deck to see the stars. Never had we had such an opportunity. A young man from the United States, Mr. T. J. J. See, who is pursuing astronomical studies in Berlin, was one of the passengers, and he kindly pointed out the constellations, and interested us greatly with statements of facts and theories in reference to the heavenly bodies. He was a young man of fine physical statue and mental culture, and an earnest Christian; it was a pleasure to meet such a noble character. The sea on that beautiful Sabbath day was very different from what Paul describes in Acts xxvii: 27, and we were thankful for it. Monday, March 9th, was a rainy day. No one could remain on deck; but the ship rode smoothly on so that we could enjoy ourselves in the cabins. Some were reading, others were chatting or playing checkers, dominoes or chess. In the afternoon we "sailed close by Crete" (Acts xxvii: 13), and, despite the rain, we were all on deck to get a glimpse of that historic island. All we could see was rough, rocky, barren cliffs, and snow-capped peaks. Paul wrote to Titus that the witness of one of their own prophets was true, "The Cretians are always liars, evil beasts, slow bellies." If what we saw of the island is characteristic, I should not think their surroundings would be conducive to an honest, enterprising career.

Tuesday morning dawned bright and clear, but the sea was heavy. Our ship rolled and pitched, much to the discomfiture of many of the passengers. Several were not able to leave their berths. Only four of our party were able to take their meals, viz., Heminway, Jackson, Lucas and Mrs. Hubbard. That night the Mediterranean was stired to its very depths. Only those who were proof against sea-sickness could get up. One of the passengers, who had crossed a dozen times before, said he never saw it so rough.

At the first break of day Wednesday morning we were in sight of the shores of Egypt. The sea was still so rough that some of the passengers were not able to leave their beds till the ship was inside the breakwater. At nine o'clock we were anchored at the dock of Alexandria, thankful that for the present there would be for our party "no more sea."

Fort Bragg—And a Rough Voyage.

BY J. S. M'D.

To THE OCCIDENT: On the last day of February we passed out through the Golden Gate with the setting of the sun, and very near to the New York, still fast upon the fatal rocks, unbroken as yet by the rough winter billows. Our little steamer had a dozen more passengers than berths. Some of us were left out in the cold, with all its discomforts. As the manager of the Union Lumber Company had kindly given me a free passage, I reciprocated by declining to take any meals during the twenty-three hours we were at sea; and would have continued my generosity if we had remained out many hours longer. I did venture to the dining room, and called on the steward for dried beef and crackers. I was led to say something like this, after a vain attempt to make any impression on that piece of toughness: "When this was on foot it must have crossed the plains with Fremont." I asked the assistant engineer to try it, and a brief test proved he could do better to eat modern victuals. But it was just as well that I failed, for I was soon rushing up to the deck, and down upon a coil of rope doing what many a landsman does on a coast steamer passing Point Reyes with a strong norther waking the old Pacific point's peaceful slumbers. No man can stop the rising tide, and not less is he helpless to stay some other rising when on that troubled sea.

In deep distress, with the wind surging the spray over him, even Byron's sublime strains would have halted, his muse would have failed to make any long and lofty flights. He might have gotten as far as, "Roll on, thou dark and deep blue ocean roll," but he would have paused, and begged, "Please do no more high and mighty rolling till this collapsed voyager gets ashore at Fort Bragg." My bed was a mattress on the floor, with my boots under the head of it for a pillow. On that bed I meditated and prayed the good Lord for protection and patience through the watches of the night. To land in a driving rain was an agreeable and welcome change. And when my kind hostess placed before me a savory dish of venison I began to forget the sorrow that was on the sea.

Since the church was organized both town and church have grown. The house of worship has been enlarged. After a useful ministry of nearly three years, Rev. R. Messenger has retired. The town is almost wholly supported by the large mill of the Union Lumber Co., and reduction of wages and working force has seriously affected the pioneers of the Church. Many of the supporters have been generous and self-sacrificing, and will continue to labor earnesting in the future to carry on the good work. Meetings will be held here and at other points on the coast each night during the three weeks there can be devoted to this work. I promise further reports ere long.

LIGHT FOR THE BLIND.

BY REV. HENRY LOOMIS.

There are a great many blind people in all parts of Japan, and in Tokyo alone there are more than two thousand. They usually support themselves (in a very poor way) by going about the streets and rubbing, or kneading, the limbs and bodies of sick people, or those who may be simply tired and find this one of the simplest and most effectual means of relief.

The usual compensation is about six cents an hour; but some of the younger and least skillful ones are willing to work for less than half that sum. I have often employed them and find the treatment very beneficial. It is essentially the same system that is practiced in Europe, and has recently been introduced into the United States, and is called shampooing, or massage.

Some months ago I wanted the services of one of these persons, and a man was summoned from the streets who chanced to be passing by in quest of some one to give him employment. He was about forty years of age, and when he began operations I began to question him as to his past history and present condition.

I learned that he had become blind through sickness when about twenty-five years of age, and since that time he had been following this profession. His family consisted of a wife and one daughter about thirteen years of age. His wife had been an invalid for some considerable time, and was unable to do anything to contribute towards their support.

The daughter was employed in hemming silk hankerchiefs, but the compensation was less than two cents per day, and she was obliged to work from six in the morning until ten o'clock at night in order to earn even that small pittance.

When he could find employment he could earn three or four dollars per month. But many days he found no work, or was unable to go out, and then it was common for them to go without food, as the wages of the daughter was hardly sufficient to buy food for herself. He was just recovering from an attack of pleurisy, and had been unable to go out for several days. And so they had almost no food at all, and what they did get was of the very poorest kind.

The mother and daughter had only one dirty garment for covering, and this was worn by night as well as in the day. In summer they went without bedding, and in winter they would rent a single quilt to keep them from freezing at night.

None of them had ever attended a Christian service, or knew anything of God or the Bible. Like other Japanese, they had been taught to pray to idols, and in their power to help them was their only hope. And so life to them was full of care and suffering, and he was in a most melancholy and wretched condition.

When I told him of Christ, and a full and free salvation for all who loved and followed Him, his face began to brighten, and he was a most eager and interested listener. He then asked me how to pray, and it was evident that the seed of truth had fallen into good soil. So I was encouraged to go on and teach him more of the blessed and comforting truths of our precious religion.

In order to get an opportunity to instruct him, as well as to relieve their distress, I continued to employ him for some time. It was quite evident that he was hungering for spiritual food, and that he received most gladly the doctrines of salvation through faith in Christ, and without the penances and requirements of these false systems of the heathen world.

Not long after he said to me, "Now I am sure that there is a God in heaven, and that He hears and answers my prayers. I have tried Him and He gave me the help which I asked for. Last night I lost my way and was in great distress until I thought now perhaps God will show me the way; and so at midnight I knelt in the street and prayed for guidance."

"When I arose I had no more trouble, but was able to go directly to my home. I am sure it was God who led me, for I was never able to do so before."

And from that time he began to attend church and to have the Bible read to him by his wife. As she was unable to go to church he would sometimes get a little orphan girl to lead him, but it was also that she might hear about the same Saviour which had brought light and comfort to his heart. He also obtained some clothing and other help for this little girl so that she could attend school.

In the cold winter nights he would sometimes be without food, and both he and his wife would suffer so much from the cold that they could not sleep. But he still looked to God for comfort and help.

He told me that one night in his distress he could get no sleep, and so he went out by the creek side and prayed that the Lord would send him some relief. Then he felt that in some way the needed help would come, and so there came peace and comfort to his heart. No answer came at that time in the way that was needed, but he felt assured that God would in some way send him help.

Seeing their extreme want I went to a Christian man who is an importer of English cloths, and he very gladly and generously gave me a large supply of samples of woolen goods that were quite suitable for clothing. And so I was able to supply them with not only enough for a good woolen dress for the wife, but also a warm quilt as well.

I also called the attention of the Benevolent Society to their wants, and so arrangements were made to see that they did not suffer for want of food. Now they are quite comfortable and feel that God has been very good to them and heard their prayers.

He has recently expressed his desire to be baptized and unite with the church. And so I hope that God has accepted this poor suffering sinner and made him one of His own blessed family. And what a privilege it is to be able to bring even one weary and sin-burdened soul into the blessed light and liberty of the Gospel of Jesus Christ.

YOKOHAMA, Japan, January 26, 1894.

RANDOM JOTTINGS.

BY VIGILANT.

A gentleman who has been a resident of San Francisco forty years, told me this week that he could not remember the time when San Francisco was in a worse condition, morally and spiritually, than it is at present—and my informant is not given to see things in their worst light. This is, indeed, a sad comment on the church of the day, and the saddest part of it is that the church—as a whole—is responsible for the condition. It is time to speak plainly. I have never lived in a city where there is so little concentrated Christianity as there is in San Francisco. Each church is living for itself, and many a church is scarcely doing that little successfully. I wonder are the clergy of the various denominations altogether blameless. They seem to be uniting now in framing a protest against the Sunday Midwinter Fair—a meaningless effort, which was doomed before it was undertaken. Why might there not be a combined endeavor between ministers and people of all sects which would look to the uprooting of innumerable crime-hatcheries, the dethroning of innumerable godless potentates, and the educating of the masses in "a more excellent way"? Reformers should go to the root of an evil—a corrupt tree cannot bring forth good fruit. Let us remove the stigma which brands one of the most beautiful cities in the world one of the most corrupt. Christian people, unite, combine, attack, and conquer in the name of God and of humanity!

The British Empire is in the throes of a great political crisis. The enforced resignation of Mr. Gladstone comes at a time when his party can ill afford to lose him. There is something very pathetic about the retirement of the Grand Old Man. It probably will not appeal to our brethren of the Irish Presbyterian Church, or to the cold-blooded Tories of the kingdom who have so long been awaiting, not his resignation, but his demise, but to me this is a season when the world—and especially the Christian world—may well mourn. The giant intellect forced to succumb to a physical infirmity—the master laying down his armor, armor which none of his successors can fittingly don—is there no pathos in this? Great as have been his services to his country, Gladstone may be none the less esteemed for his services to Christianity; and while politicians may boast of his parliamentary speeches, Christian people may feel proud to associate his name with "The Impregnable Rock of Holy Scripture," as well as with a public record of more than half a century, unstained by any smirch of scandal, unaffected by the slightest breath of moral imperfection. Who can succeed him?

Next to the clerical mountebank—to whom I referred in a previous issue,—I know of no more objectionable ecclesiastic than the clerical egotist. I met such a one the other day. Let me say he is not a San Francisco divine. In the course of our conversation I said to him, "What is the membership of your church?" to which simple question he gave the rather metaphysical and decidedly puzzling answer "*I* doubled it last year!"

NEVER be idle; if your hands can't be employed usefully, attend to the cultivation of your mind.

CHURCH NEWS.

PRESBYTERIAL MEETINGS.

The Presbytery of Sacramento will meet in Colusa on Thursday, April 5th, at 7:30 P. M.

W. E. SCOTT, Stated Clerk.

The Presbytery of Spokane will meet in the First Church, Spokane, on Tuesday, April 10th, at 7:30 P. M.

The Presbytery of Southern Dakota will meet at Bridgewater, S. D., Tuesday, April 10th, at 7:30 P. M.

The Woman's Missionary Society of the Presbytery will meet the following day, Wednesday, the 11th, at the same place. Sessions morning and afternoon.

THOMAS B. BOUGHTON, Stated Clerk.

The Presbytery of Pueblo will meet at La Junta, Col., April 10th, at 7:30 P. M.

T. A. KIRKWOOD, Stated Clerk.

The Presbytery of Benicia will meet in Santa Rosa, Tuesday, April 3d, at 7:30 P. M. An assessment of 15 cents per member for General Assembly will be collected. The Y. P. Societies are invited to send delegates for Thursday, April 5th. Thursday afternoon and evening are to be devoted to Young People's work in the Presbytery.

W. H. DARDEN, Stated Clerk.

The Presbytery of Los Angeles will hold its regular spring meeting in the Second Presbyterian Church of Los Angeles on the second Tuesday of April, at 7:30 P. M.

P. D. YOUNG, Stated Clerk.

The Presbytery of Des Moines will meet in Sixth Church, Des Moines, Iowa, Tuesday, April 17th, at 7:30 P. M.

E. A. WALKER, Stated Clerk.

The Presbytery of Arizona will meet with the First Pima Presbyterian Church, of Sacaton, Arizona, on Friday, April 6th, at 7:30 P. M., and be opened with a sermon by Rev. Preston McKinney, retiring Moderator.

I. T. WHITTEMORE, Stated Clerk.

The Presbytery of Walla Walla will meet April 5th, at 7:30 P. M., at Walla Walla, Wash. Churches will please send statistical reports, narratives and assessments to Rev. S. M. Belden, Walla Walla, on or before that time.

S. M. BELDEN, Stated Clerk.

The annual meeting of the Woman's Home and Foreign Society of San Jose Presbytery will be held in Watsonville on Thursday, March 22d, at 1:30 and 7 P. M. Delegates are expected from each auxiliary society, and churches where no organization exists are cordially invited to send a representative.

MRS. J. W. DINSMORE,
President Foreign Presbyterial Society.
MRS. J. M. NEWELL,
President Home Presbyterial Society.

The Oakland Foreign Presbyterial Society will hold their annual meeting at the First Presbyterian Church, Oakland, on Friday, March 16th, all-day meeting, beginning at 10 A. M. The lunch will be provided by the ladies of the First Church. A cordial invitation is given to all interested.

MRS. E. T. GARRETTE,
Presbyterial President.

The Presbytery of Stockton will hold its next regular session in the First Presbyterian Church, Stockton, beginning on Friday, April 13th, at 7:30 P. M., and will be opened with a sermon by the Moderator, Rev. John E. Wheeler, D. D. Sessional records are to be presented and all church assessments paid. The standing rules require written reports from each permanent committee of Presbytery.

M. D. A. STEEN, Stated Clerk.

The Woman's Missionary Society, in connection with the Presbytery of Stockton, will meet in the lecture room of the First Presbyterian Church, Stockton, on Saturday, April 14th, at 10 o'clock A. M. Important business is anticipated, and a full attendance is requested.

MRS. M. D. A. STEEN, Secretary.

The Presbytery of Portland will hold its stated Spring meeting in Mizpah Presbyterian Church, Portland, Oregon, beginning Tuesday, April 10th, at 7:30 P. M. The opening sermon will be delivered by the Rev. W. P. Miller, the retiring Moderator. Narratives are to be sent to the Rev. C. R. Shields, 560 Powell street, Portland, and statistical reports to the Stated Clerk, at least ten days before the meeting. Church records are to be presented for review.

J. V. MILLIGAN, Stated Clerk.

The Presbytery of Southern Oregon will meet with the Bethany Church, Grant's Pass, Oregon, on Tuesday, April 10th, at 7:30 P. M. Sessional records will be required.

F. G. STRANGE, Stated Clerk.

CALIFORNIA.

SAN FRANCISCO—The Ministerial Union met on Monday morning in the pleasant and comfortable room so kindly placed at their disposal by the ladies of the Occidental Board in their new Home at 920 Sacramento street, where all the meetings in the future will be held. The President, Rev. W. D. Nicholas, presided, and after some time spent in devotional exercises, several ladies of the Board entered the room, headed by Miss Culbertson, the matron of the Home, who extended to the brethren a warm and hearty welcome, which was responded to by the President in a very appropriate and happy manner. Rev. J. Q. Adams then read a paper on "The Kingdom of God as Presented in the Words of Christ." Some time was spent in a general discussion of the subject, but a portion of the hour was occupied by Professor W. D. Alexander, a brother of our Rev. J. M. Alexander, who spoke very pleasantly and profitably of matters in the Hawaiian Islands. Among other things, he said that the people of the islands were much gratified, as well as surprised, at the hearty support given to the Provisional Government by the religious press of this country, which he declared far exceeded their expectations.

Among those present were Rev. James Hunter and T. H. Mitchell of North Dakota, Rev. R. N. Toms of Davisville, and Dr. John Dickson, an elder in the Brown Memorial Church of Baltimore.

An interesting feature of the proceedings was the playing of the piano accompaniments to the singing, during the devotional exercises, by Miss Ah Yung, a Chinese young lady, who has been an inmate of the Home ever since she was six years of age.

Next Monday Professor T. F. Day of the Theological Seminary will read a paper on "The Ethics of the Book of Job."

Trinity—The annual meeting and roll-call of the officers and teachers of Trinity Presbyterian Sunday School was held on Monday evening, February 27th. Many friends of the school were present to listen to the reports and enjoy the usual social which followed. The membership reported was 450, including officers and teachers, with an average attendance of the scholars of 293. Offerings for the year, $565 38; perfect classes, 710, an increase of 118 over the previous year. Twenty-two have come into the communion of this church during the year. The school began the school year with a heavy debt, which has been entirely canceled, besides fulfilling its home and foreign missionary pledges. The church attendance for the year has been 4006, and 1280 at the prayer-meetings. The retrospect of the year's work was most satisfactory and encouraging, and the outlook for the year to come very hopeful.

* * *

SACRAMENTO—Fourteenth-Street Church—By a mistake in the printing room last week it was not made clear that the Missionary Society whose good work was referred to is the society connected with the Fourteenth-Street Church. We regret the mistake, but, after all, it gives us occasion to speak again of the active and promising condition of that organization, and of the work of that church in general. Thursday evening, 15th inst., the pastor-elect, Rev. W. H. Baugh, is to be installed pastor of this church.

* * *

OAKLAND—Rev. Dr. Haines, pastor of the First Presbyterian Church of Indianapolis, Ind., preached for Dr. Coyle last Sabbath in the Frst Church of Oakland. The church was thronged. No doubt many came to hear the man who has so distinguished a parishioner as ex-President Harrison, but whatever the motive, all heard a grand sermon.

* * *

OAKDALE—The work in this field of labor is somewhat encouraging, except financially. The services are very much better attended. The congregations are three times as large as when the present pastor came, the first of January, and the attendance in Sunday School is fully double. He also preaches at Hickman every second Sabbath morning, and then goes on about 5 miles further and at 2 o'clock preaches at Montpelier, and then returns to Oakdale for evening service, thus giving Oakdale a service every second Sabbath morning and every Sabbath evening. The distance between Montpelier and Oakdale is 20 miles. The attendance at Hickman is increasing, and the interest seems good. Montpelier is a new station. There has been a Sunday School kept up for some time, and the attendance is on an average about 30. We have a very fine choir of young people at Oakdale, which are doing good work. Rev. M. T. A. White is the minister in charge.

* * *

LOS ANGELES—Second—Fifteen received March 4th, nine by examination, four being baptized.

Immanuel — Home mission contribution February 25th $325.

Bethany—The ladies have raised during the past year, for missions, $125, and the Young People $60 more.

Third—Six received by letter March 4th.

Long Beach—Fifteen received by letter March 4th.

* * *

BERKELEY—At the quarterly communion service of the First Presbyterian Church, March 4th, nine were admitted to membership. On last Sabbath, March 11th, four children were baptized. The crowded house gives increasing emphasis to the imperative need of a new church edifice, which there is good prospect of securing in the near future.

Miss Mary L. Cort, representing the work of missions on the Pacific Coast, and who is addressing the churches under the auspices of the "Occidental Board," will speak in the First Presbyterian Church of Berkeley on Sabbath next, March 18th, at 11 o'clock; also will address the Y. P. S. C. E. Society at 6.30 P. M. Miss Cort has travelled extensively in mission fields, and is an exceedingly interesting speaker.

The good people of Dr. Ketchum's church are about ready to obey the injunction: "Arise, and build."

* * *

ALAMEDA—Rev. W. D. Nicholas supplied the pulpit with great acceptance last Sabbath.

* * *

WALNUT CREEK—The church at Walnut Creek has taken a new lease of life under the preaching of Rev. Dr. Ellis.

An eight-page newspaper has been launched, the first in the history of the town. An electric railroad from Oakland is among the probabilities in the near future.

* * *

HAYWARDS—The church at Haywards is making excellent progress under the leadership of Rev. G. W. Lyons. A lot has been purchased for $1500, and as soon as possible a church building will be erected.

* * *

INGLEWOOD—Four new members were received at last communion, two by letter, and two on confession. There are now twenty-three resident members. The offering for home missions was twelve dollars. The Christian Endeavor Society have decided to give three cents per member a week to missions to be divided equally between home and foreign work.

* * *

ELKO, Nevada—In January last in behalf of the churches of Elko, Reno, Carson City and Virginia City, I secured the services of Chas. N. Crittendon the evangelist. He began his work here February 25th. This town was never before stirred up so in religious matters, although the revival began in the Presbyterian Church before his coming, and I had baptized twenty-four. About one hundred have arisen in the meetings and proclaimed a purpose to live a Christian life. A large number have signed cards to join the Presbyterian Church. The work begins at Reno the 8th inst. under Mr. Crittenton, when all the churches will unite in the Opera House. At Carson City union services will be held in the Oddfellows Hall, and in Virginia City the work will begin the 28th or 29th. Nevada is receiving religious blessings as never before.

F. S. WITTER.

OREGON.

PORTLAND—The Third Church, of which Rev. D. O. Ghormley has been the pastor since its organization in 1882, has been specially blessed with the presence of the Holy Spirit. Under the arrangement of the Evangelistic Committee, Revs. J. V. Milligan and R. M. Hayes were to spend two weeks with this church. The comng of these brethren was looked to as a time for special effort by the church. For weeks, yea, months, before the time of their coming the people were praying for and expecting a blessing. At the end of the two weeks the interest was such that the Session decided to continue the special services another week, bringing the meetings up to the March communion season. By reason of this, Sabbath, March 4th, was looked forward to with special interest by the congregation. The people were not disappointed. Sixteen persons united with the church, thirteen of these on profession of their faith in Christ; eight of these were heads of families, four were baptized. The congregation both morning and evening was large. The attendance at the Sabbath School was 182, and the Junior and Senior Eendeavor Societies held large and very interesting meetings. Upon the whole the day was one of the happiest this church has experienced, and pastor and people are looking forward to large results in the coming months.

On Wednesday, March 7th, the Missionary Society of this church, under the leadership of the pastor's wife, held its annual meeting. The society held monthly meetings throughout the year at the homes of its members. Some missionary field was considered at each meeting, after which light refreshments were served, and an hour spent socially. The meetings have been well attended throughout the year, and many have become interested in missions who formerly gave little or no attention to this branch of the Master's work. The amount of money raised was the largest of any year in the history of the society, notwithstanding the hard times. The officers for the ensuing year are: President, Mrs. D. O. Ghormley; vice-President, Emily Bryan; Secretary, Mrs. August Lang; Treasurer, Mrs. S. C. Nichols. It is proposed to hold at least four public meetings this year.

WASHINGTON.

SPOKANE—The pastor of the Centenary Church of Spokane was greatly rejoiced to receive 14 new members unto his fold. Pastor and people do excellent work and have bright hopes for the future.

GENERAL.

WILL any of our readers, who know of an outlying community not having a Sabbath School, please send word to THE OCCIDENT. A good many summer schools should be organized just now, some of which may become permanent.

* * *

THE Rev. Thos. W. Hynes of Greenville, Ill. (Alton Presbytery) is spending the winter with his children and grandchildren on the Pacific Coast. His post-office address in the meantime is Santa Monica, California.

* * *

"A LITTLE CHILD SHALL LEAD THEM."—On Monday last the writer attended the meeting of the San Francisco Ministerial Union at the new Mission Home of the Occidental Board. Several hymns were sung from "Number 5," and some one accompanied beautifully upon the piano. The writer could not see who it was, but afterwards found it was a Chinese girl from the Home. What strange things are happening in these days and in this land of ours! Here were the leading men of the coast, ministers, professors, editors, elders, distinguished guests from the East, a member of the Provisional Government of the Hawaiian Islands, and a number of prominent ladies, and a little Chinese girl was leading them. How suggestive such a scene of the great possibilities that are opening with the new century!

THE Board of Education has just issued a new circular for the assistance of churches that are about to make their annual offerings for that cause. It will be found to be an instructive, encouraging and stimulating document. The number of candidates under the care of the Board has increased from 696 in 1885 to more than 900 in 1894. The growth of the Church at home, and the very great expansion of the work in foreign lands, unite in calling for a still greater increase in the number of candidates, and this may be confidently looked for in answer to the prayers of God's people. It is pleasant also to learn that so far no debt has this year been incurred, although no candidate in the collegiate or seminary stage of study has been declined, if properly recommended by his church Session and his Presbytery, and by his professors as up to the standard in character, scholarship, punctuality and economy. This is all the more interesting from the fact that the Board has gone back to the old rate of $100 a year for each student in college and seminary, from which it was compelled to recede while in debt. The General Assembly of 1893 recommended that the amount be, if possible, not less than $110, but the Board did not dare to venture during this year of financial stringency beyond the smaller sum, involving, as it did, an increased expenditure of not far from $18,000. It is pleasant to learn that the agency on which the church is so largely dependent for its supply of ministers is thus far weathering the storm of financial distress so well. It appears, however, that this happy state of affairs is due to the receipts from legacies; the receipts from churches and Sabbath Schools being up to date $4200 less than last year. This is not a large falling off considering the time, and the ardent hope is expressed that before the financial year closes on the 15th of April next the money necessary to make the April payment to the students will have reached the treasury from those churches and Sabbath Schools that have not yet made their offerings to this cause. The treasurer reports that the sum of $38,000 will be required in order that he may close his accounts in proper shape. The extreme care taken by the Board to require satisfactory recommendations for all candidates, and the promptitude with which payments are stopped when the Professors' reports are not satisfactory, ought to inspire the churches with great confidence in making contributions. The fact, carefully ascertained, that fully 97 per cent of the candidates aided by the Board of Education have entered the ministry for which they were trained, and that many of the rest have paid back into the treasury of the Board what was expended upon them, may well produce the conviction that here may be found a most safe and profitable investment of money. The churches will learn from the new circular the gratifying and unquestionable fact that the students who do the most towards self-support are those who are assisted in their zealous efforts to secure an education by the aid bestowed. They are not pampered and spoiled, but rather encouraged and stimulated by the assurance that their mother—the Church—is not unmindful of her children.

It should be noted that the new circular may be had in quantities with envelopes and other helps on application to Jacob Wilson, the Treasurer, at the rooms of the Board, No. 1334 Chestnut street, Philadelphia, Pa.

EDWARD B. HODGE, Cor. Sec.

THE OCCIDENTAL BOARD.

920 SACRAMENTO ST., SAN FRANCISCO.

Mrs. P. D. Browne, Pres., Highland Park, Oakland.
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Mrs. C. S. Wright, Treas. Building Fund, 920 Sac'to st., S. F.
Mrs. Geo. Brown, Chm. Pub. Com., 1220 21st st., San Francisco.

✱ Meetings first Monday of every month; business meeting at 10 A. M.; public at 2 P. M., to which all are cordially invited.

PRESBYTERIAL SOCIETIES.

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STOCKTON—Mrs. J. W. Wheeler, President, Merced.

✱ All articles intended for these columns should be addressed to Mrs. H. B. Pinney, 1229 Webster street, Oakland.

These Closing Days.

Our books for the year will soon be closed. The results of our work will never be known until "the leaves of the judgment books unfold," and then—what will the record be? We would not be over-elated, but never in our history has there been such faithful, earnest work on every side, or so successful a year. Our new Mission Home is completed, paid for, occupied. Our Occidental School is no longer outside and far away, but beneath the same roof with the Home school, though at the extreme other end of the building. Chinese and Japanese girls have been placed in families, or are helping to teach others. Our kindergarten in Los Angeles is gaining each year a stronger hold upon the hearts of the people. There and in other cities our missionaries are encouraged. In San Francisco there are two regular house-to-house visitors, one of whom was born in China, married a missionary, and speaks Chinese fluently. These days are all-important, as many can now be reached. At times in the past it has seemed almost a hopeless task to teach the Chinese without a knowledge of their language.

The fields are now white for the harvest; the reapers are ready; God is ready to be gracious. Thus we near the close of this year. And yet there is ample time to do vastly more even than we have done during the whole year, for these are days that tell.

Let earnest prayer ascend in these closing days, for as Peter's prison door was opened, many an imprisoned mind and heart may be opened to the truth that will make them free. Our foreign fields have not been neglected, but have been guarded and watered with more than usual care. Our OCCIDENT finds its way to China, Persia, Siam and many other foreign fields, and eager eyes turn to "our column." Let them, while they read that on every side our work is spreading and sending its roots deeper, feel that it means to them re-enforcement. But, where are our young women ready to go? Los Angeles Presbytery, our largest and one of our most thoroughly missionary Presbyteries, is ready to send a missionary to Siam.

All this is hopeful, is really cause for profound gratitude. To you all, as President, I feel grateful; for so perfect is our Presbyterian system, that inefficient work in the weakest church would mean inefficient work along the whole line. Mr. Hatfield of Sacramento, the Secretary of that Presbytery, has prepared a little diagram, showing how first the Sun of Righteousness sends His rays into the individual human heart, that heart sends those rays into the auxiliary, and so on and on the light goes, until at last from ten thousand hearts the light reaches the Board of our General Assembly in New York, the Board to which our gifts all go, and from them to every land. When this diagram is in every Presbyterian home in the United States, as we hope it may be, then all will understand how we work. It has been our aim to fall not one whit behind any former year in our gifts, even though the financial skies are very dark, and our churches have given so liberally to the new Home. We are behind now several hundred dollars, that is behind the corresponding time last year, and yet on every side earnest effort is being made to reach last year's gifts. This can only be accomplished in one very practical way. *Look after your own individual church.* If that does not fall behind, all along the line, then may we not hope success will crown this year? And then, if you can give a little larger individual gift to make up for some one who in secret is grieving that this year she cannot give, doubly blessed will the giver, the church and the cause be because of what you have done. The great secret of the spread of the Romish power lies in organization, and the gifts, however small, from the many.

One may say this money question is on a very low plane when the redemption of the world is in question. Such talk is idle, and worse than idle. Our missionaries, with faith in the churches behind them, are in strange and heathen lands, where their religion will often be judged by the promptness with which they pay for that which they purchase. They cannot pay what the Board fails to send; the Board cannot send what the churches back of it fail to give. To the credit of the Foreign Board of our church, it is said that it ever looks with honorable paternal care toward those whom it sends forth.

Before the Occidental Board shall hold its annual meeting, the Presbyterial societies, all grandly officered, will have gone over the field, "bringing in their sheaves." It depends, perhaps, upon your very gift how your Presbytery shall stand.

Look to the money, and before it and behind it, with prayer, look beyond the money to the great end of all our work, the saving of heathen souls.

As Miss Cort of Siam is going through our Presbyteries, telling, in her own inimitable way, of the utter darkness and desolation of women in those lands where Buddha's power is felt, let us follow her, let us precede her, even, with our prayers. She tells us simply, but strongly, of the needs of Siam; of what the king has done to help the missionaries and their work; of the aid that is extended to them now on every side to enable them to preach and teach, and adds: "One missionary now is worth scores fifty years hence," for every soul led to Christ now will be for fifty years sowing the gospel seed and bringing forth rich fruit.

Do not let us wrap robes of ease around us and say we believe more in some other branches of church work than in foreign missions. That day is passed. No such excuse is longer of any account, for it is not the individual nor the church that bids us do this work, it is our risen Savior, who asks no more of us than He was willing to do Himself. He was our greatest foreign missionary, leaving Heaven for earth. Paul followed in His footsteps, and so have hundreds of you who read these lines. You may not have gone to heathen lands, but you have this very year nobly done His work. Some of it is known; more of it God only will ever know.

Let these few remaining weeks be weeks of prayer, of giving and of uplifting in the missionary work, and so as we come up to our twenty-first anniversary of the Occidental Board, Christ's words will be more real to us than ever before—more personal—as He says now, as of old, "Lo, *I* am with *you*." That is all. Christ is with us.

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PORTLAND, OREGON.

✱ All communications intended for this column should be sent to Mrs. D. H. McCullagh, Albany, Oregon.

Monthly Meeting.

The regular February meeting was one of unusual interest. The attendance was larger than for some time past, and there is always an inspiration in well-filled seats. In an equal ratio is the effect depressing when the attendance is small. The exercises are generally participated in by only a few, but even if one has nothing to say in the discussions, nor ever leads in prayer, she nevertheless contributes much to the interest and profit of the meeting by regularly occupying a seat, thus showing by her very presence that she is interested and desires to help the work along. The President conducted the devotional exercises, reading the Twenty-seventh Psalm. This selection seems particularly adapted to our needs during these troubled times. When the way before us opens so slowly and there are so many discouraging things to meet, the words of verse 14 come with cheering power: "Wait on the Lord, be of good courage, and he shall strengthen thine heart," and each of us can truly say: "I had fainted unless I had believed to see the goodness of the Lord." Earnest prayers were offered, asking for more wisdom, courage and strength for this rapidly-growing work. The great army of "women who are not yet interested in missions" is always remembered in our prayers. O, that the Spirit of God *would* come into the hearts of these "unemployed women" just now! What a glorious sight 'twould be to see them looking everywhere for work—willing to do even a very humble service for the Lord!

Miss Kelly of Pittsburg, on her way to join the Japan Mission, was present, and spoke a few words about her anticipated work. Mrs. W. H. Landon of San Rafael, Cal., and a member of this Board, was elected to represent our interests at the Congress of Missions to be held in connection with the Midwinter Fair. Mrs. Coulter of the Woman's Executive Committee, Secretary for Freedmen, writes, urging that more be done for these people. Failure of crops, cyclones, etc., have caused actual want among them in many places, and unless they are aided, new work can not be undertaken, and much that has been accomplished must be undone. "According to the census of 1890 there are 8,000,000 colored people in the United States. They are increasing steadily and rapidly. More than 2,500,000 colored women and children can neither read nor write. A million colored children have never seen the inside of a schoolhouse." This work is very important, and our auxiliaries are urged to give the subject more consideration during the coming year.

During the month of January there were two weddings at the Chinese Home. The marriage of Leon Ho January 18th was very interesting to one who had never witnessed a Chinese wedding. Leon Ho was in the Home about six months, and during that time was very homesick, longing to return to China. She is not a Christian, and the Chinaman to whom she was married is not. The bride was dressed in a very handsome costume, the skirt of blue satin, the coat of the same color, embroidered very beautifully in gay colors. The clasps were $2 50 gold pieces. The ornaments in her hair, and her earrings, were gold, and very handsome, all the gift of the groom. Mrs. Clarkson, the matron of the Home, with a number of the ladies, accompanied the bride to her new home. After climbing two flights of dark, dirty stairs, and passing along a narrow, dark hall, before an open door leading into the rooms fire-crackers were going off at a great rate. Inquiring the meaning of this, it was said they were exploded to drive away the devil and all evil spirits from the rooms. In the outer room we were met very pleasantly by the groom, and some Chinese women, who served Chinese confections and tea. On a table were tapers and incense burning, being part of the groom's heathenish ceremony. We were invited into the bride's room—about the size of a closet, with no window; the dim light was from little tapers burning in a dish, ornamented with gay paper flowers. How *dark* it seemed in that room! It was depressing. We never fully realized before what the expression heathenish darkness meant, or how blessed we women of this land are. The groom made a present to the Home of $50, and gave three of the girls wadded coats.

On the 27th of January Ye Ye was married at the Home. The rooms were filled with guests. The bride's costume was very nice, but not as fine as Leon Ho's.

For the information of auxiliaries, we would say that Miss Ellen C. Parson's paper presented to the Missionary Congress in Chicago may now be had by applying to the Depositary, Mrs. M. R. Andrews, corner Main and West Park streets, Portland, at perhaps the rate of 3 cents each—25 cents per dozen. Also copies of the stenographic report of the Conference of Woman's Societies held in connection with the Congress of Religions, can be had of Mrs. Andrews; price twenty cents per copy.

HOME MISSIONS.

OUR LAND FOR CHRIST.

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✱ Articles designed for this column should be sent to Mrs. D. J. Spencer, 826 Waller street, San Francisco.

Killisnoo, Alaska.

REV. L. F. JONES.

My work is not only ministerial, but educational. I teach the public school here. The chief discouragements in the educational work are the irregular attendance of most of the children and the indifference of parents to their children's education. The latter is due to their gross ignorance; the former largely to the roving disposition of the parents, who carry their offspring away with them on their hunts, etc. The chief encouragement is the progress of those who attend regularly. In our religious work the chief discouragements are the blind, superstitious tenacity with which the natives cling to the pompous Greek Church, the gross immorality of the natives, which is mostly due to ignorance, the baneful example of the immoral whites, and the *liquor traffic*. Our chief encouragements are that God has given us some souls for our hire, that when won to Jesus the natives live more to the truth, that God's promises and the prayers of His people are with us.

The village is on the side of a little island next to Admiralty Island. It is made up largely of Indians—about three hundred—with about a hundred whites in the fishing season and half that many out of the fishing season. In the white element the Russians are in the majority. We have a few Chinese, Japanese, Germans, Swedes and Norwegians, besides Americans. The Russians are members of the Russian or Greek Church here. The other nationalities are non-Christians and non-church-goers. There are virtually two villages here, one known as the ranch, in which the Indians live exclusively, the other known as the white settlement, in which whites and Indians live together. But the Indians living in the white settlement are all women who are wives, so-called, of the whites. The main industry is herring fishing. The Alaska Oil and Guano Company has a large plant here which operates day and night and every day in the week from June till the last of December. It employs, when running, from fifty to one hundred men and boys, native and whites. The Indians are largely influenced by this company, as their bread and butter, in a measure, are derived from it. The Indians, for the most part, live in poor, dirty and in some instances filthy shanties. Often two or three families are found living in the same hut or shanty of one room. Modesty is a thing almost unknown to them. Womanly virtue is sold at a very small price. For the most part they are ready to make a dollar when they can, but know little the value of it when they have it. Witchcraft is the prevailing superstition. This causes more trouble than anything else. Another source of anxiety with us is in doctoring the natives. One of our sorest privations is to have no physician to call on when sick. There being no doctor here, we are not only our own physicians, but physicians for the whole ranch. Some days we have as many as eight or ten calls for medical aid. And scarcely a day goes by that we are not called upon for such assistance. Our anxiety in this department is great. Though we do all gratis, and scarcely ever get a *koon-a-chess* (thank you) for it, yet if a patient should get worse, and happen to do so rash a thing as to die, the poor, superstitious native would at once hold us responsible. And if they did not make us trouble, it would lessen our influence over them. Fortunately, though neither of us is skilled in medicines, the Lord has blessed our medical treatment to the extent that no patient has yet died under our hand.

YOUNG PEOPLE'S SOCIETY

OF CHRISTIAN ENDEAVOR.

ENDEAVOR PRAYER-MEETING.

Mar. 18th—Taming the tongue. Jas. 3: 2-12.
Mar. 25th—What is Christ's life doing for you? II Tim. 2: 1-13.
Apr. 1st—How and why should we pray? Matt. 6: 5-15.
Apr. 8th—Envy and covetousness. I John 2: 1-17.

What is Christ's Life Doing for You?

REV. R. M. DONALDSON.

March 25th—Scripture references: Rom. 6: 3-14; Rom. 8: 1-14; Rom. 14: 7-9; Eph. 6:10-19; Phil. 4: 10-14; II Tim. 2: 1-13; II Tim. 3: 14-17.

God be praised for the living, abiding Christ! What permanent inspiration and sublime fellowship in labor attaches to the worker for God! This is one of the greatest themes the world has ever thought upon—the resurrection of Christ and its blessings to all believers. But the pertinent and practical question is the topic assigned to this lesson. If the life of Christ is doing nothing for you, then Christ has not only died in vain for your sins, but it is in vain that He is presented to you as the promise and surety of a new life in the risen Son of God. Time spent upon the consideration of these great themes is misused, if not wasted, unless such study leads to practical results in your life. Do not make this an Easter in theory only, but make it a true, personal one, in which you find yourself brought into newness of life through a personal Saviour.

Is the life of Christ affecting your personal conduct? Have you grown in any particular in Christ-likeness during the months that are past? Do your habits speak a language of their own, which makes it unnecessary for you to say to any close observer that you love the Lord, and are striving to serve Him? There are traits of character against which the growing Christian must wage eternal warfare, or bow his neck to a grievous yoke. There are social and business interests that are antagonistic to spiritual development. Have they received your allegiance, to the hurt of your soul? If so, you have hindered the life of Christ doing all it was meant to do for you. What is the need or value of a perfect Pattern, if you so love the old life, and pander to its lusts, that you remain dead in sin? Think on these things.

Is Christ's life deepening your love for the truth, and inspiring your further search for it? This was part of His mission—to reveal God's truth. If it has not so influenced you, and you read the Bible, or estimate any work of God tiresome or unholy, it is time for you to inquire diligently of your own soul whether or not you have ever known Christ as your Saviour. Do not deceive yourself as to the efficacy or the influence of the life of Christ.

Is Christ's life opening to you the door of eternal life, and making you to know that life here and yonder is all one? Has He taught you that the fruits of this life are made manifest in the life to come? That the deeds done in the body are a part of the whole work of man, and are meant to equip us more and more for a life with God, or for separation from Him? If we live, we live unto the Lord. If we die, we die unto Him. "For to this end Christ both died and rose, and revived, that He might be Lord both of the dead and of the living." Enter your closet, and make an honest record of the things that Christ is doing for you.

Bozeman, Montana.

JUNIOR CORNER.

BY REV. BARTON W. PERRY.

Topic for week beginning March 18th:

In What Different Ways Are People Tempted to be Intemperate?

Prov. xx: 1, 11, 13, 15.

Solomon answers that question in the Scripture lesson for to-day. He enumerates a long list of ways, and at the head he places "wine." After centuries of experience and knowledge concerning strong drink and its evil effects, we also are compelled to head our list with "wine" as the great evil that leads humanity into intemperance.

Statistics are usually dry reading, but we would suggest the following blackboard exercise: Draw a picture of a large, fat man, and let him represent our annual drink bill, about one billion dollars. Place the amount under the picture. Draw another man about half the size to represent our bread bill, about half a billion. Another reduction one-half for the shoe bill. Then draw two school children. For education, $100,000,000. Draw a short straight line with a dot for the head to represent Missions, $6,000,000.

Another good object lesson is to take an ounce of alcohol and pour in the white of an egg, and let the Juniors see how quickly the egg is cooked. Draw a lesson that alcohol burns the life.

If Solomon could see men all around him who were tempted to use much wine, perhaps he also had some boys and girls in his household who loved to lie abed in the morning. He calls our attention to the fact that we can be intemperate in sleep as well as with wine. Just as wine reduces one to poverty, so does idling away one's time. Love sleep, not for itself, but because it refreshes the body and fits it for more work.

Neither are we to be intemperate in our desire for knowledge. Wisdom is a rare thing, a precious jewel, and few have it so as to do much good with it. We are to love knowledge because it gives us an opportunity to help others. If a farm-house was on fire, a row of men might be formed to pass buckets of water from the well to the burning building. What would you think of a man in that row who would empty the bucket, or refuse to pass it along?

What do you think of the Junior who receives all the help he can from God's Word, and from friends and writers, and then goes to the prayer-meeting and withholds from the Society what he has learned? As long as we have one drop of the water of life in our bucket of knowledge, are we not in duty bound to pass it along to some one who may be famishing?

We eat that we may have physical strength to rise up and work, or play. We partake of God's Word, the bread of eternal life, as spiritual food. The greatest good will come when this has been thoroughly digested. We do this by putting into action and practice what we have learned.

Temperance is a fruit of the Spirit. The more we give ourselves up to the leadings of the Holy Spirit, the more will our lives become righteous. Then let us shun the fruit of the vine, but follow after the fruit of the Spirit. Juniors, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Redding, Cal.

A Scotch minister, preaching on the certainty of death, thought it necessary to illustrate his subject in every way imaginable. After awhile, one of his hearers, nudging his neighbor, said: "Sandy, why doesn't he say, it's sure as death?"—*Ex.*

Fourteen clergymen of the Church of England have joined the Roman Catholic Church within the last year.

THE SUNDAY SCHOOL.

REV. S. S. PALMER.

LESSON XII. MARCH 25, 1894.

Review.

GOLDEN TEXT—"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living."—Matt. 22:32.

A review must necessarily be brief. The wise teacher has been reviewing more or less during the entire quarter. It is a good way to introduce a lesson by calling to mind preceding ones. No set rules can be given for a review. Methods may differ, the end to be attained is one—the fixing of central and dominant truths. In this quarter we have gone over twenty-eight chapters in the Book of Genesis, and have seen many great beginnings. Possibly we may fix the lessons by grouping them. Three men stand out very prominently, Adam, Noah and Abraham. From what is said of these three men we will get the salient points.

I. *Adam.* About this man the first three lessons may be grouped. 1. "The first Adam." 2. "Adam's Sin and God's Grace." 3. Adam's two sons, "Cain and Abel." With what startling clearness are great truths announced. We are told of the beginning of heaven and earth, the human race, marriage, sin, sacrifice. A time when there was perfect communion with God, sin separating us from Him and a way of salvation promised. God is announced as the Great Creator, and man His noblest creation. God looks upon all that He has done and pronounces it "very good." Sin enters, and the peace of creation is disturbed. In lesson II we have an account of the first temptation, man's yielding to it, his arraignment and sentence. Be sure to fix this lesson, for it has to do with one of the great facts of life—*sin.* How does temptation come like a serpent? Give instances where disobedience ruins men. Sin made Adam afraid of God; does it do so now? How did Adam try to make himself ready to meet God? How do men try now? Quote the promise of hope that God gave to fallen man. Review shorter catechism, questions 14-20. No better summary of what sin is, what it did, and God's method of treatment. Sin drove man from the Garden of Eden, and death is the first thing that meets us outside the gate. Give an account of the two sons of Adam at worship. Why was Abel's offering accepted and Cain's rejected? (Hebrew 11:4.) Name some things wherein Cain and Abel were alike.

II. *Noah.* With Noah there is a new beginning. Wickedness kept increasing until God thought best to destroy man from the earth. Man has been on the earth fifteen centuries, and a new start is to be taken. Sinful as the world was, God did not utterly destroy it. With Noah God makes a covenant. This covenant was God's solemn promise to man. Man is a party to the covenant in the sense of receiving benefits from it. What is the sign of the covenant? What saved Noah and his family from the flood? Who is our ark of safety? Impress the truth of God's mercy in the plan of salvation.

III. *Abraham.* In lesson V we have the third great beginning. "The beginning of the Hebrew nation." The flood of iniquity is again rising high. Instead of a wholesale destruction, God chooses a man, and in him a family of a nation, to be His witness upon the earth. The man chosen was Abraham. Note the promises God made to Abraham (Gen. 12:2, 3). Show Abraham's obedience. How does being chosen of God mean separation from the world?

In Genesis 17:1-9 the renewal of the covenant is mentioned. God's promise is not yet fulfilled, though thirty years have passed since God first called him, and maybe some doubt was coming to his mind whether it would be fulfilled. God drives away such a thought (Gen. 17:1)—"I am the Almighty God." Nothing can hinder, hasten or delay the fulfillment of God's plans, except as He permits it.

Lesson VII gives an account of Abraham in prayer, the first record of intercessory prayer in the Bible. The basis of this prayer is in the conviction that the Judge of all the earth would do right (Gen. 18:25). What evidence that Abraham was humble (Gen. 18:27)? Is it an unselfish prayer? Can you find a single petition for himself? Who is our intercessor?

Abraham is not yet through the school of God's discipline. Lesson VIII is the severest trial that has yet come. Give an account of Abraham and Isaac going up the mount. In what did the severity of the trial consist? How did this show great faith?

Isaac succeeds his father Abraham as the head of the chosen race. At the end of twenty years two sons are born to him, and he was able to rejoice in the faithfulness of God. Give an account of these two sons, Esau and Jacob. Esau sold his birthright for a mess of pottage, Is there a lesson in this? Jacob received the blessing from Isaac through fraud and deception; he would have received it anyhow if he had waited God's time. He obtained the blessing through wrongdoing, and it brought a curse with it. Rebekah lost the companionship of her son; Jacob had to flee for his life.

Lesson X has to do with an incident in this flight. At Bethel Jacob receives Divine promises (Gen. 28:13-15). This may be marked as a turning point in his life. Read Gen. 28:16-22.

KING'S DAUGHTERS.

"IN HIS NAME."

Communications should be addressed to Miss Evelyn Howard Browne, Highland Park, Oakland.

A communication has been sent to us from the East, suggesting that the King's daughters of *all* denominations unite in making the aged, broken-down ministers of our churches their special care. Mrs. Bottome, our President, has given the movement her heartiest approval. She says: "Certainly nothing can appeal to our sympathies more intimately or deeply than the work which proposes the relief of our aged, worn-out ministers and their families. Among the many cases of neglect and want that, during my experience as a minister's wife, have come to my knowledge, none have touched me more than the cruel privations under which many a family was suffering, whose earlier days were devoted to the earnest activities of the church, and which now, from the ill-health and advanced years of father and husband, were thrown upon the cold charities of the world, except for the little pittance doled out from the Stewards' Fund at the annual conference. How my heart has ached many a time for the uncomplaining pinchings and real want of these aged saints of God. I know of no work that will as soon commend itself to the King's Daughters. It is not necessary that any Circles should disturb their present arrangements or interfere with any other object for which they are laboring. In most cases this is a work which they can carry on additionally to such as already occupies them. And if Circles in any church are fully occupied, it will not interfere with that should one or two of their number form other Circles to take up this work specially."

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Would it not be well for our Presbyterian King's Daughters to take this idea into serious consideration?

We are glad to report the organization of a new society of King's Daughters at Clements, Cal. We wish the Circle the heartiest success.

The Boulder Creek Presbyterians are soon, we hope, to have a society. Five young ladies have formed themselves into a "prayer circle," meeting once a week to talk and pray. They are not, as yet, thoroughly organized as Daughters of the King; but from this little band we expect soon to have a flourishing Circle of King's Daughters.

FAMILY CORNER.

In Case of Accidents.

For dust in the eyes, avoid rubbing; dash water into them; remove cinders, etc., with the round point of a lead pencil.

Remove matter from the ear with tepid water; never put a hard instrument into the ear.

If an artery is cut, compress above the wound; if a vein is cut, compress below.

If choked, get upon all fours and cough.

For slight burns, dip the part in cold water; if the skin is destroyed, cover with varnish.

Smother fire with carpets, etc.; water will often spread burning oil, and increase danger. Before passing through smoke, take a full breath, and then stoop low; but if carbonic gas is suspected, walk erect.

Suck poisoned wounds, unless your mouth is sore; enlarge the wound, or better cut out the part without delay; hold the wounded part as long as can be borne to a hot coal or end of a cigar.

In case of poisoning, excite vomiting by tickling the throat, or by warm water and mustard.

If in the water, float on the back, with the nose and mouth projecting.

For apoplexy, raise the head and body; for fainting, lay the person flat.

Kerosene poured on red flannel and bound on the throat will greatly ease a sore throat. It is said that it will also heal cuts and cure chilblains.—*Sel.*

A Good-Natured Wife.

A man in Sussex, whose wife was blessed with a remarkably even temper, went over the way to a neighbor one evening and said:

"Neighbor, I just should like to see my wife cross for once. I've tried all I know, and I can't make her cross no way."

"You can't make your wife cross," said his neighbor. "I wish I could make mine anything else. But you just do what I tell you, and if that won't act, nothing will. You bring her in some night a lot of the crookedest sticks you can get, them as won't lie in no form, and see how she makes out then."

The pieces of wood were accordingly brought in, as awkward and crooked and contrary as could be found. The man went away early to work and at noon returned to see the result of his experiment. He was greeted with a smiling face and the gentle request.:

"Tom, do bring me in some more of those crooked sticks if you can find them; they do just fit around the kettle so nicely!"—*Ram's Horn.*

"The Last of Earth."

God bless all the aged women up and down the land! What a happy thing Pomponius Atticus to say, when making the funeral address of his mother: "Though I have resided with her sixty-seven years, I was never once reconciled to her, because there never happened the least discord between us, and consequently there was no need of reconciliation." Make it as easy for the old folks as you can. When they are sick get for them the best doctors. Give them your arm when the streets are slippery. Stay with them all the time you can. Go home and see the old folks if you are away from them. Find the place for them in hymn-book. Never be ashamed if they prefer styles of apparel a little antiquated. Never say anything that implies that they are in the way. Make the road for the last mile as smooth as you can. Oh, you will miss her when she is gone! I would give the house over my head to see my mother. I have so many things I would like to tell her, things that have happened in these many years since she went away. Morning, noon and night let us thank God for the good influences that have come down from good mothers all the way back.

Don't forget your mother; don't forget your grandmother. And hand down to others this patrimony of blessing. Pass along the coronets. Make religion an heirloom from generation to generation. Let the mothers of America consecrate themselves to God, and they will consecrate all the ages following! Do not dwell so much on your hardships that you miss your chance of wielding an influence that shall look down upon you from the towers of an endless future.—*T. De Witt Talmage in Ladies' Home Journal.*

ASPIRING poet—"I'll set the world ablaze yet." His wife—"I do hope you will, dear. Would you mind making a fire in the kitchen stove—just as a matter of practice, you know?"—*Indianapolis Journal.*

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Babies as They Are.

Babies are not the little know-nothings they are popularly supposed to be. Their intellectual gifts are underrated. They are as sly as opossums, cunning as red foxes and natural-born tyrants, everyone of them.

But the craft of a baby is at least on a par with its cruelty. Give way never so little to a young hopeful in long clothes, and for every inch given it will exact an ell. Walk about with one for ten minutes in the middle of the night, "just to quiet the poor little thing," and in a week you will be in good training to walk a thousand miles in a thousand hours. Trot one twice or thrice on your knee, and the simulated pony will thereafter be in continual request during the day, until at last, between the equestrian exercise by daylight and the pedestrian feats by gaslight, you will be fit for the position of high-private in the Seventh Regiment. Cunning as malicious and malicious as cunning, there is nothing so gratifying to your baby as to travel at other people's expense, and no full-grown Happy Jack ever practiced the art more successfully. There is but one way of escaping the infliction and that is never to begin. It were easier to shake off ten old men of the sea than one infant that had acquired a taste for midnight excursions and diurnal trots. Babies are the most persistent young jockeys that ever rode a free horse to death—*N. Y. Ledger*.

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YOUNG PEOPLE.

A "Smart Boy."

"I'd like to know how a fellow's to be smart and not know it," was the frequent remark of a friend of mine, before he had reached his teens.

Such a state of affairs may be somewhat anomalous, but this very knowledge—not the smartness—ruined the boy, who might have made a useful man.

At an early age he had the misfortune to lose his mother—the wisest and best of earthly friends—else her influence might have counteracted the unwise praise of thoughtless admirers.

At the age of eleven, when he was last my pupil, the lad was as familiar with history and geography as with the alphabet, and solved difficult problems in arithmetic and algebra with an alacrity that put his teacher to blush.

Yes, he certainly was smart, and as time went on it became more and more apparent that he was aware of the fact; yet he was hardly to blame—it would be difficult to disbelieve what was so often told him.

At fifteen he was teaching. This occupation he followed for some years when not experimenting in some other line of business that he fancied promised speedy fortune. Then he went to college, where he entered advanced classes and won distinction for his ability as an orator and proficiency with the pen. With some assistance he reached within two terms of graduation, then concluded that he already knew enough, went home and entered upon a literary career. His first piece of work was a book that he thought would flash upon the reading world with the brilliance of a meteor.

Publishers did not jostle against each other in their eagerness to present this prodigy and his achievement to the public, and when he did condescend to favor one firm with an inspection of his manuscript, it was respectfully declined.

Highly indignant, the disappointed author buried his brain idol amidst the ruins of other shattered castles.

Then our hero went to preaching; and here, again, his talent won him praise. But failing to butter his bread as plentifully as he liked the ministry was abandoned for politics, and there were few more successful stump speakers during the presidential campaign. After election the successful candidate failed to reward his efforts by an immediate summons to Washington, and the aspiring politician emigrated to the newer West. Once there, he was only a man amongst men, and although favorably received, no one fell down and worshiped him, or even invited him to fill any position of trust during the month of his sojourn.

Disgusted with Western obtuseness, he returned to his mountain home. After a few months' study he was admitted to the bar and began to practice law. But even legal lore failed to command instant recognition, and our "smart boy," now a man of twenty-five, changed from a happy, talkative school-boy to a morose and silent cynic, concluded that smartness was a drug in the market, gathered up what few dollars he could, and with his family sought a home 'mid the orange groves of Florida, and there he is to-day, my boys, following his old vocation of teaching for meager pay, trying to earn money enough to take him back to the hills gain, for his thriving young orange trees do not bear more immediate results than the other fruitless plans that were never given time to mature.

This man never dreams that he is at fault, but attributes his many failures to a nonappreciative world.

I hope there are many smart boys among my readers, but take warning from this true history of what has so far been a wasted life.

With the ability to have made a successful teacher, author, lawyer or preacher, he has succeeded at nothing; not because of his smartness, but because he was aware of it, and overestimated its value.

The world will appreciate you for what you are worth, and not what you think you are worth.

There is nothing more offensive than a conceited prig; while modest, unassuming talent, coupled with perseverance, will not fail to secure recognition.

Many a humble school-boy of mine has risen to distinction, while this one for whom I hoped so much, has been so keen a disappointment.—*Ida Kays in Christian at Work.*

Testing His Ability.

It is said that the late Mr. Spurgeon was in the habit of testing the ability and self-possession of the theological students under his care and instruction by sending them up into the pulpit with a sealed envelope in their hands, containing the text of the sermon or address each one was to deliver on the spur of the moment. On one of these occasions the student, on opening the paper, found this subject and direction given him: "Apply the story of Zaccheus to your own circumstances and your call to the ministry." And the student promptly delivered himself in the following way:

"My brethren, the subject on which I have to address you to-day is a comparison between Zaccheus and as to my qualifications. Well, the first thing we read about Zaccheus is that he was of small stature; and I never felt so small as I do now. In the second place, we read that he was up in a tree, which is very much my position now. And, thirdly, we read that Zaccheus made haste to come down; and in this I gladly and promptly follow his example."—*Presbyterian Banner.*

BOOK REVIEWS.

"Foreign Missions After a Century," by James S. Dennis, D. D., of the American Presbyterian Mission, Beirut, Syria. Fleming H. Revell Company, pp. 368; price $1 50.

This is the course of Students' Lectures on Missions in Princeton Theological Seminary for 1893. The lecturer speaks from the standpoint of an enthusiastic believer in Foreign Missions, and of one who is intimately acquainted with every phase of the great work. The course includes six lectures: The Present Day Message of Foreign Missions to the Church; The Present Day Meaning of It; Present Day Conflicts; Present Day Problems of Theory and Method; Present Day Controversies with Opposing Systems, and The Present Day Summary of Success.

The plan of the course is well carried out. The author's discussion of the necessity of the Gospel in order to secure the salvation of the heathen is very careful and discriminating, and if he seems to lean to charity in his interpretation of the Word, his personal knowledge of the moral life and longings of pagan men and women as they are gives added emphasis to the supreme need of giving them the Gospel of the missionary.

His discussion of the controversy between Christianity and other systems is able and instructive.

A valuable feature of this excellent book is that it is up to date. His statistics and statements are accurate and entirely trustworthy, and in these days of swift development, when yesterday's figures are false for to-day, the Christian public want the latest bulletins from the field.

A FULL STOMACH ought to cause you no discomfort whatever. If it does, though—if there's any trouble after eating—take Dr. Pierce's Pleasant Pellets. They're a perfect and convenient vest-pocket remedy. One of these tiny, sugar coated, anti-bilious granules at a dose regulates and corrects the entire system. Sick or Bilious Headaches, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach, and bowels are prevented, relieved, and permanently cured.

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Catarrh is perfectly, permanently, positively cured by Dr. Sage's Catarrh Remedy. The proprietors of this medicine prove that by their offer. It's $500 cash for a case of Catarrh which they cannot cure.
Sold by all druggists, 50 cents.

The *North American Review* for March presents a variety of articles on the leading questions of the times. Notably among them are papers by the presidents of the Chambers of Commerce of New York, New Orleans, Boston and San Francisco, on the influence of the Wilson bill upon our home industries. Secretary Herbert of the Navy contrasts our House of Representatives with the House of Commons. Archibald Forbes, the famous war correspondent, speculates upon the prospect of an European war. Major Griffiths, of Great Britain, discusses the prisons of the Old World and the New. Prof. Ely of Wisconsin University contributes a valuable paper upon the effects of "Natural Monopolies on the Workingman." Many other fine articles add to the interest of the *Review*.

As an evidence of the immense amount of business now done through the mails, it is stated on good authority that by one morning mail recently Atlee, Burpee & Co., seedsmen of Philadelphia, received 5442 letters and postal cards, the number received during the entire day being 6713.

"Are you the editor of this paper?" "No, sir; I'm the man that the town tells how to run it."—*Atlanta Constitution.*

"Are you expecting the landlord to come down with the rent this month?" "No; with the sheriff."—*Chicago Inter-Ocean.*

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Incidents and Reflections.

THE FORCE OF EXAMPLE.

The following narrative illustrates in a touching manner the powerful influence which the example of those who are looked up to often exerts on others; and it should impress on our minds the need there is that we do not lead others astray by anything in which we indulge:

In the winter of 1870 I had occasion to go from Green Bay to Chicago, on the N. W. Railway. At Oshkosh we were joined by a delegation of lawyers, on their way to Madison, the capital, to attend the Legislature, then in session. They were all men of more than usual intellect, and of exceptional character. Two were ex-judges of the Circuit Court, and one I had seen chairman of the Young Men's Christian Association. The party found seats near together, and after the salutations were over and the news discussed, they began to look about for means to while away the time. After awhile some one proposed a game of cards. No sooner said than done. Two seats were turned apart so as to face each other, a cushion improvised for a table, and three of our lawyers, including the chairman of the Young Men's Christian Association, and a Chicago runner, on good terms with them, were soon deep in the mysteries of a game of euchre.

I was surprised to see the Christian gentlemen and judges of law and equity; leaders of society, makers of public senment; lawgivers for a great State, directors of public morals, supposed to be public exemplars of all that is good, and guides to the young, thus publicly setting their seal of approval to a most dangerous and evil practice. To be sure, they played for stakes no higher than the cigars for the party. But it seems to me that, in the eyes of all discreet persons, this does not change the act or lesson the danger of its example, but rather heightens it; as from the less to the greater is the invariable course of crime. But I did not intend to moralize on paper, but was about to say that while I was filled with such thoughts as these, one of the party grew tired of the game, and our remaining judge was invited to take his place. I saw the blood mount, in an honest blush of disapproval, to his manly face, and he hesitated and drew back. But the game had become interesting, and his excited companions urged him. "Come, Judge, take a hand," they cried, "we can't go on without you." So the judge slowly rose from his seat, inwardly condemning the the act, as I evidently saw, and stepping forward, took a seat among the players, and the game went on.

I had noticed an old lady in a seat to the rear of the players who had got on at Menasha, I believe. Gray and bent with age, she had sat abashed, and, with eyes closed, seemed asleep most of the time, until the train, stopping at Oshkosh, took on board the company of lawyers. She then underwent a change and became greatly interested in the company, looking often from one to the other, as if she recognized them all, or was trying to recall their faces. When the game of cards was started she became very restless, would hitch uneasily about in her seat, take up the hem of her faded apron and nervously bite the threads. Once or twice I thought she wiped her eyes under her "Shaker bonnet," but could not tell. She acted so strangely. I became more interested in her than in the players, and watched her closely. She got up after a time and tottered forward, holding on to the seat as she passed. She brushed against Judge—— in passing, but he had become interested in the game and did not notice her. Reaching the water tank at last, she drank a cup of water, and took a seat near the door, with her back to the players. But she did not long remain there; rising again with difficulty, she tottered back toward her former seat, but reaching the players, she paused directly in front of them, and now, greatly excited, threw back her bonnet from her face and looked around the company. Her action at once arrested their attention, and pausing in their play, they all looked up inquiringly.

Gazing directly in the face of Judge—— she said, in a tremulous voice, "Don't you know me, Judge——?"

"No, mother, I don't remember you," said the Judge pleasantly, "where have we met!"

"My name is Smith," she said; "I was with my poor boy three days, off and on, in the court room in Oshkosh, when he was tried—for—for robbing somebody, and you are the same man that sent him to prison for ten years, and he died there last June."

All faces were now sobered, and the passengers began to gather around and stand up, all over the car, to listen and see what was going on. She did not give the judge time to answer, but becoming more and more excited, she went on: "He was a good boy, if you did send him to jail. He helped us clear the farm, and when father was took sick and died, he done all the work, and we was getting along right smart, till he took to going to town and got to playing keards and drinking, and then, somehow, he didn't like to work after that, but used to stay out often till mornin', and he'd sleep so late, and I couldn't wake him when I knowed he'd been out so late the night afore. And then the farm kinder run down, and then we lost the team; one of them got killed when he'd been to town one awful cold night. He stayed late, and I suppose they got cold standin' out, and got skeered and broke loose, and run most home, but run agin the fence and a stake run into one of 'em, and when we found it the next morning it was dead, and the other was standin' under the shed. And so after awhile he coaxed me to let him sell the farm and buy a house and lot in the village, and he'd work at carpenter work. And so I did, as we couldn't do nuthin' on the farm. But he grew worse than ever, and after a while he couldn't get any work, and wouldn't do anything but gamble and drink all time. I used to do everything I could to get him to quit, and be a good industrious boy agin, but he used to get mad after a while, and once he struck me, and then in the morning I found that he had taken what little money there was left of the farm, and had run off. After that I got along as well as I could, cleanin' house for folks and washin', but I didn't hear nothin' of him for four or five years; but when he got arrested and was took up to Oshkosh for trial, he writ for me."

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By this time there was not a dry eye in the car, and the cards had disappeared. The old lady herself was weeping silently and speaking in snatches. But recovering herself, she went on:

"But what could I do? I sold the house and lot to get money to hire a lawyer, and I believe he is here somewhere," looking around. "Oh, yes, there he is, Mr.———," pointing to lawyer ———, who had not taken in the play. "And this is the man, I am sure, who argued again him," pointing to ——, the district attorney. "And you, Judge ———, sent him to prison for ten years; s'pose it was right, for the poor boy told me that he really did rob the bank, but he must have been drunk, for they had all been playing keards most all night and drinking. But oh, dear, it seems to me kinder as though if he hadn't got to playing keards he might a been alive yet. But when I used to tell him it was wrong and bad to play, he used to say, 'Why, mother, everybody plays now. I never bet, only for the candy, or the cigars, or something like that.' And when we heard that the young folks played keards down to Mr. Culver's donation party, and that Squire Ring was goin' to get a billiard table for his young folks to play at home, I couldn't do nothin' at all with him. We used to think it was awful to do that way when I was young, but it jist seems to me nowadays as if everybody was going wrong into something or other. But maybe it isn't right for me to talk to you, Judge, in this way, but it jist seems to me as if the very sight of them keards would kill me, Judge; I thought if you only knew how I felt, you would not play on so; and then to think, right here before all these young folks. Maybe, Judge, you don't know how young folks, especially boys, look up to such as you; and then I can't help thinking that, maybe, if them that ought to know better than do so, and them as are higher larnt, and all that, wouldn't set sich examples, my poor boy Tom would be alive and caring for his poor old mother; but now, there ain't any of my family left but me and my poor little gran'chile, my dead darter's little girl, and we are going to stop with my brother in Illinoy."

Tongue of man or angel never preached a more eloquent sermon than that gray, withered old lady, trembling with old age, excitement, and fear that she was doing wrong. I can't recall half she said, as she, poor, lone, beggared widow, stood before those noble-looking men, and pleaded the cause of the rising generation.

The look they bore as she poured forth her sorrowful tale was indescribable. To say that they looked like criminals at the bar, would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and taking her little grandchild in her lap, hid her face on her neck. The little one stroked her gray hair with one hand, and said, "Don't cry grandma; don't cry." Eyes unused to weeping were red for many a mile on that journey. And I can hardly believe that one who witnessed that scene ever touched a card again. It is but just to say that when the passengers came to themselves they generously responded to the Judge, who, hat in hand, silently passed through her little audience.—*The Friend.*

The Question
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MABEL—"What a graceful bow Mr. Dolley has!" Amy—Yes; but I like the mistletoe bough better.—*Detroit Free Press.*

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Rebuked.

Charles Godfrey Leland says that on his first meeting with Carlyle the wise man showed himself in a somewhat cynical frame of mind, from which he was roused only by a bit of wholesome opposition.

"And what kind of an American may you be, German, or Irish, or what?" Carlyle asked.

"Since it interests you, Mr. Carlyle," replied Leland, "to know the origin of my family, I may say that I am descended from Henry Leland a noted Puritan, who went to America in 1636."

"I doubt whether any of your family have since been equal to your old Puritan great-grandfather," growled Carlyle; and this, combined with some slurring remarks he had previously thrown out in regard to America and her history, roused Leland's spirit.

"Mr. Carlyle," he said, deliberately, "I think that my brother, Henry Leland, who got the wound from which he died standing by my side in the War of the Rebellion, was worth ten of my old Puritan ancestor. At least he died in a ten times better cause. And allow me to say, Mr. Carlyle, that I think in all matters of historical criticism you are principally influenced by the merely melodramatic and theatrical!"

Carlyle looked utterly amazed and startled, though not at all angry.

"Whot's *thot* ye say?" he cried, in broad Scotch.

Mr. Leland repeated the remark. A grim smile of admiration came over the the stern old face. It was with a deeply reflective and not displeased air that he replied, still in Scotch.

"Na, na, I'm nae thot!" he said, and he dropped into a milder strain, and made the interview an occasion to be treasured long in memory.—*Sel.*

Once, Not Twice.

BY E. M. C.

Have you never noticed when you have called in a physician for some slight malady that he gives you one dose and then leaves, telling you to "repeat the dose at a certain time." Then he calls again and expects to find you well. The *repetition* of the remedy effects the cure. Now it is the same with food. You may eat of a dish whose richness and indigestibility renders it of doubtful benefit once and experience no harm. Ha! you say "I can eat it with perfect impunity. It has not harmed me in the least," but eat just as much again to-morrow and it may make you ill. This I give as a fact which has been many times proved in our own family. It is particularly true of cheese and beans. "At forty every man is either a physician or a fool." At least this old saying is so far true that at maturity everyone should have learned what will be sure to disagree with himself, and what is the remedy.—*Christian at Work.*

Dr. Arnold's Daily Prayer.

O, Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter on it, I would commit eye and ear and thought to Thee. Do Thou bless them, and keep their work Thine, that as, through Thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at those times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake. Amen.—*Ex.*

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A Thoughtful Wife.

She was a pretty shrewd woman, and had heard her husband complain at different times about the increasing burdens from his growing correspondence. She half divined his purpose to get a typewriter, both the machine and the girl, and as he has an eye for beauty, and likes a pretty face, she formed her own plans.

"What do you have to pay a girl?" she asked.

As he was reading the evening paper, in an absent-minded way he said: "Oh, you can get a real pretty girl for $10 or $12 a week!"

He had given it all away, but she kept her counsel until he said he had bought the machine and would advertise for a girl. "Oh, no need to do that," she said. "I have a girl engaged for you, and she is said to be quickest and best shorthand girl in town." So she had, and the next day the hubby was thunderstruck and all broken up when he saw the ancient piece of bric-a-brac with side curls that his wife brought in. She was a bird for homeliness, would stop clocks, turn switches and freeze ice.—*Cincinnati Tribune.*

And now that wife laughs in the other sleeve as she thinks of her cuteness. She thinks Charley's correspondence will drop off pretty soon, so that he won't need any assistance.

THE following beautiful incident occurred in Chicago some years ago, and since it so well illustrates the power of a sympathetic heart to cheer and encourage, is worth relating. At one of the rehearsals for a concert given in Central Music Hall, a young debutante and Miss Anna Louise Cary appeared as primadonnas. The younger lady had sung in public but a short time, and never before on a program with so great an artist as Miss Cary. At this rehearsal she showed a lack of confidence in herself, in a presence she so deeply respected, and Miss Cary tried to remove this by words of cheer and looks of encouragement as she sat beside her. When the young singer finished her solo, which she sang beautifully, on the impulse of the moment and out of pure womanly love and tender sympathy, Miss Cary bent forward and kissed her while a blush swept over her face as she became conscious of what she had done. Not a person who witnessed the act will ever think of Miss Cary without remembering it as a beautiful and inspiring incident. What a helping act that was! And how few with the same feeling would have been natural enough to have risked the manifestation of it.—*Sel.*

MAUDE—"Our engagement is a secret." Lena—"So everybody tells me." *Brooklyn Life.*

Feeling Hurried.

Probably nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished; when every interruption is received impatiently, and the clock is watched in distress as its moments flit past, then the mind tires the body.

We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out by crowding two days' task into one. If only we keep cool and calm, not allowing ourselves to be flustered, we shall be less weary when we have reached the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive, but if we can preserve our tranquility of soul and of demeanor, we shall get through everything creditably.—*Ex.*

"WELL, James," said the ex-employer to his discharged coachman, "have you found employment?"

"Yes, sir," said James.

"What are you doing? Driving?"

"No, sir. I put an advertisement in the Sunday *Twirler*, and I've been working eight hours a day trying to find it ever since, sir."—*Exchange.*

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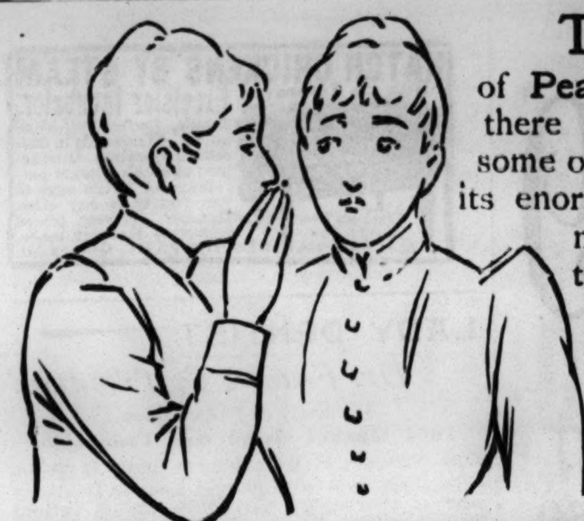

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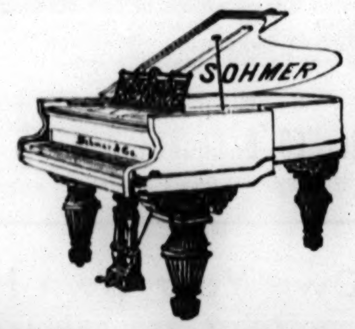

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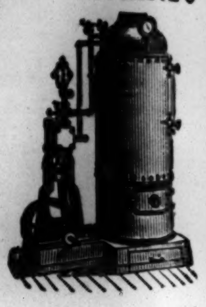

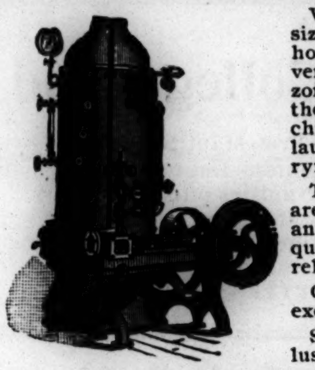

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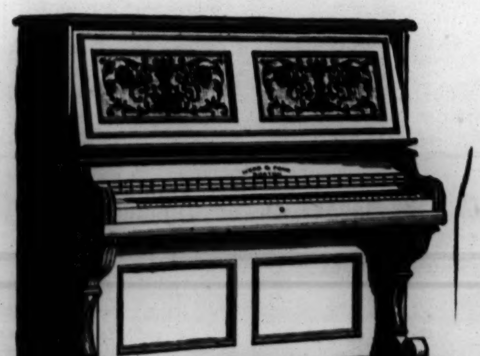

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